

"Its [MPK: the red paint made from uruku seeds] function is both sacred and secular. Although its magical significance is of prime importance on such occasions as a birth or death, and in warding off illness, the body is covered with uruku for utilitarian reasons, namely, as a protection from insect bites and cold weather when mosquitoes are thick or when a cold south wind blows."

1: Holmberg--19

(1941-42) 1950

Siriono

224, 789

"In addition to tufts of feathers, bunches of quills of the peccary, porcupine, and paca are sometimes glued into the hair of young boys so as to make them good hunters of these animals when they grow up."

1: Holmberg--20 [3]
116, 301, 789

(1941-42) 1950

Siriono

"Some mention should also be made of the widespread use of cotton string covered with uruku for magical and decorative purposes. This is wound around the wrists, the arms (above the elbows), the ankles, the legs (below the knees), and the neck of the father and mother after the birth of a child, and is worn for approximately a month thereafter. No rings, ear, nose, or lip ornaments are ever worn."

1: Holmberg--83 [7]
116, 755, 789, 884

(1941-42) 1950

Siriono

"Hidai-idákwa, or arm piercing, is never carried out until one is adult and has had children. As Eantádu told me, 'When a woman has had a child and a man is father of a child, they are ready for hidai-idákwa.' The principal reason for holding the ceremony is to get rid of old blood—to rejuvenate one. Eantádu said, 'The blood is heavy; it must be "thrown away".' Hidai-idákwa also performs the magical function of increasing the supply of food."

1: Holmberg--84 [2]
116, 789, 825, 884

(1941-42) 1950

Siriono

"Besides being a rejuvenation ceremony and a mark of adulthood, hidai-idákwa is also believed to insure the supply of food. Kénda told me that during the ceremony the animals all come near the house to see the men gaily attired with feathers and uruku, and to hear them sing. Therefore, when the men go out to hunt after hidai-idákwa, they always encounter game."

"Although she gave him no medicines of any kind, she stood by his hammock and hummed chants for an hour or so each day to drive out the evil spirits. This treatment being unsuccessful, she took six of Erésa-eóko's arrows and stuck them into the ground near the head of his hammock—also to drive out the evil spirits."

1: Holmberg--91
116, 152, 789

(1941-42) 1950

Siriono

"Magic, like religion, is little elaborated among the Siriono. Most magical practice that has not already been described has to do in one way or another with increasing and insuring the supply of food. Hunters hang up the skulls of the animals and the feathers of the birds which they bag on sticks near camp or on posts in the house to influence the same animals to return. They smear their faces with uruku and glue feathers into their hair to make them more attractive to game. They also frequently paint the cotton string of their arrows and wrist bands with uruku to give them magical charm. When they kill a harpy eagle, they rub their bodies and hair with the white downy feathers of the breast to absorb some of the power of this mighty bird. They sing and dance not only for recreation but to promote the supply of game as well. All these and many other magical practices already mentioned appear to have as their principal function a reduction of the anxiety that centers around the satisfaction of hunger."

3: Métraux--114
116, 789

(no date) 1942

Siriono

"The Siriono had magic designed to insure a large supply of game. For example, they lined up on a stick the skulls of animals and kept in a bundle the feathers of birds they had killed."